CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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SELECTED SERMON.

By Br. Hosea Ballou, 2nd.

"*And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*" Gal. iii, 8.

I do not know, my respected hearers, how we can, at this time, better promote our own spiritual interest, or that of the kingdom of truth, than by endeavoring to ascertain what that gospel is, which the scriptures teach and support. I have therefore, laid before you a text which naturally directs our minds to this very important inquiry, and which, I believe, too, will be found to conduct us almost infallibly to the correct understanding of our subject, if we only suffer ourselves to be guided by it. For you will observe that St. Paul here not only declares the simple fact that the scriptures do preach the gospel, but he also mentions the particular instance, and very passage, which is a statement of that glorious system; "the scripture," saith he, "preached, before the gospel *unto Abraham*, saying, *In thee shall all nations be blessed.*" So that all he has left us to do, is only to ascertain what that ancient scripture, which he quotes, meant when it gave this promise unto Abraham; and then we shall have the pure gospel before us, just as the scriptures preached it, and as St. Paul understood it.

You will find that important scripture recorded in the 22d chapter of Genesis. We there read that the angel of the Lord called unto Abraham from out of heaven, "and said, By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Let it be observed that this promise, "*and in thy seed shall all the nations of the earth be blessed,*" is the particular expression which our text calls the preaching of the gospel unto Abraham. It is the whole doctrine of the gospel, reduced into one short, but comprehensive sentence; and this sentence, after all, is so plain, that it needs no further explanation, than just to observe, what I presume almost all of you know, that this seed of Abraham is none other than Jesus Christ! This, St. Paul asserts in the chapter from which our text is taken; see the 16th verse: "Now, to Abraham and his seed were the promises made. He saith not, *And to seeds*, as of many; but as of one, *And to thy seed*, which is Christ." You perceive, then, that in promising Abraham that all the nations of the earth should be blessed in his seed, God but promised him, in other words, that they should be blessed in Christ.

This, *this*, then, is that gospel which has so long been a mystery—a subject of dark and uncertain conjecture, "In Christ, the seed of Abraham, shall all the nations of the earth be blessed!" Receive it, my dear hearers, for God has sworn it by himself, and he cannot lie. Never, never forget it; and as you prize the word of God, remember that any doctrine which will not accord with this gospel, is false, though the whole world should believe it true. Whoever may preach it, or whoever may support it, it is another gospel than that which Paul preached—give it no communion.

I should do injustice, however, to my subject, and to you, my hearers, did I not here mention that God preached this gospel at different times to Abraham, and afterwards to Isaac, and then to Jacob; I mention it, because the Almighty, in repeating this promise, sometimes used another term to designate the number to be blessed in Christ. Now we must bring all these instances before us, so as to contemplate the different expressions together, if we wish to behold the full extent of their meaning. But I would apprize you that if we do thus collect them, we shall discover that the term, 'all the nations of the earth,' must be understood in its strict sense, as including the several classes, societies, families—in one word, all the individual parts which compose all nations.

When God called Abraham from Haran, and commanded him to depart into the land of Canaan, he preached this gospel to him; but he chose these words to express it, "In thee, shall all the *families* of the earth be blessed." Here you observe, that the term, 'all the *nations*,' is omitted, and 'all the *families* of the earth,' substituted in its place, as expressing the same idea. The promise therefore, cannot be understood in that vague sense which people have sometimes attributed to it, as blessing all nations only in their *national* capacity, without regard to individuals. It could not have been the meaning of God, that only some few out of all nations should be blessed in Christ; no, it was that vast whole which is just as well designated by the term 'all *families* of the earth,' as by 'all the *nations* of the earth;' which is properly called by any appellation that is extensive enough to comprehend all mankind.

When Abraham was dead, God repeated this gospel to Isaac, saying unto him, "In thy seed shall all the *nations* of the earth be blessed." Here we find the first expression used again. But lest the knowledge of this truth, so great and glorious, should be lost in those early ages, God repeated it to Jacob also, after the venerable Isaac was laid in his grave. He appeared to him in that memorable vision which he saw as he slept by night in the field of Luz. At the top of the ladder, which reached from earth to heaven, stood the Almighty, and declared to him, "In thee, and in thy seed, shall all the *families* of the earth be blessed."

These are the several instances in which God preached this gospel to the fathers; and you perceive that he did not confine himself to one particular form of expression, but freely adopted any that would include the whole world in the promised blessing.

In the third chapter of Acts, St. Peter has quoted this promise to Abraham; and we shall do well to see how he repeated it. He addresses the Jews, and says, "Ye are the children of the Prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the *kindreds* of the earth be blessed." *All the kindreds!* Why does St. Peter take the freedom to change the expression, when he is quoting the words of Him who is jealous for his glory? Because, as we have already seen, it was immaterial what particular words were employed, if they were only such as comprehended the whole human family.

But St. Peter here makes an application of this ancient promise, which is well worth our attention. It is a striking evidence of the propriety of the remarks which have just been made. They, whom he declared to be the children of this sure and certain Covenant, were the Jews. And it is remarkable, that the apostle knew all this while, that those very Jews were then impenitent, and more than all, that they were the murderers of the Lord Jesus! and yet he did not hesitate to tell them that they were the children of this sacred Covenant! Do not let this appear incredible, my hearers; take your Bibles, when you return to your homes, and look to this account in the third chapter of Acts, and you will see that Peter addressed them, a moment before, in these words, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses." Then he calls on them, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And he concludes his address to them thus: "Ye are the children of the Prophets and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed," &c. Such was the confident assurance with which the apostle applied this promise even to those impenitent Jews. But we shall not wonder at Peter's boldness, if we only reflect that the very words of promise authorised him to apply it in this manner. Had the Covenant been established in different terms—had it been so expressed as to promise that only some few out of all the nations, families and kindreds of the earth, should be blessed in Christ, then indeed, it would have been presumptuous to assure such desperate, such unpromising sinners that they belonged to the favored few. But as the Covenant stood, there was no room for doubt; they were included in all the nations, families, and kindreds of the earth; and there could be no danger in assuring every one of them of the blessings of the promise.

We have now beheld what the gospel is in its original purity, as it came from God. We have seen that it unequivocally promises that all nations, families, and kindreds of the earth shall be blessed in Christ. Do not stagger at the promise of God, through unbelief; be strong in faith, giving glory to God; be fully persuaded, that what he hath promised he is able to perform.

We shall now proceed to an important inquiry, whether the scriptures in general preach the same gospel.

Let our object be clearly understood. We wish to ascertain whether the scriptures be uniform, throughout the old and new testaments, in assuring us that the blessings in Christ will be universal. We are not to suppose, however, that the whole of the bible is confined to treating on this one fact; we know that it contains directions and observations on many other subjects. But the inquiry is this, Whenever it speaks of the final extent and glorious consummation of Christ's kingdom, does it then express the same idea that it preached to the fathers? We repeat: it contains many other subjects, and describes the state of the world at many other periods of time. For instance, some of its books are altogether historical; there are other passages of a geographical kind; there

are promises of certain temporal and certain spiritual blessings for particular virtues and acts of obedience; there are many accounts of the transgressions of nations and also of individuals, with threatnings of punishments according to the several sins; and judgments are denounced against all kinds of iniquity. Now, no christian doubts that all these threatnings are strictly true, and that they either have been, or will be, faithfully executed. But we are about to inquire, whether the scriptures do not also foretel an end to all suffering, and announce a period when God shall wipe off all tears from all faces, when there shall be no more sorrow. You have perhaps been sometimes told that whatever other things the bible may contain, it is enough to know that it denounces punishments almost innumerable; "and shall we deny all these," it will be asked, "merely because we find other passages that speak of universal blessings in Christ? Why, my friends, no; we do not deny them; we declare to you that they all must be fulfilled. But then we know they will be fulfilled in such a manner as not to prevent the accomplishment of the promises of God. We know that the Lord will not cast off forever; we know that he will not contend forever, nor be always wroth, lest the spirits should fail before him, and the souls which he hath made.

After these remarks, which seemed necessary in order to distinguish between such parts of the scripture as relate immediately to the subject of the proposed inquiry, and such as do not, we will proceed.

Of all the occasions on which the gospel has ever been preached, there is one which stands pre-eminent. It is that which called forth the song of the eternal host of heaven, saying "Glory to God in the highest; on earth peace, good will towards men." It was the birth of the long-expected Savior. The angel of the Lord came down in his glory, and announced the advent to the world. How did this celestial messenger preach the gospel? Was it the same gospel that had been preached ages before unto Abraham, or was it such as the creeds of erring man have devised ages since? Hear his words: "Fear not, for behold I bring you good tidings of great joy which shall be to all people; for unto you is born, this day, in the city of David, a Savior who is Christ the Lord!"

Have you never observed that the prophets, who spake of the coming of the Just One, and of the glories of his kingdom, uniformly preached the same gospel? David says, in his 22d Psalm, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." In that striking prophecy of Christ, the 72d Psalm, he exclaims, "The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." My brethren, what supernal glory shall beam on that illustrious day, when the dread concourse of the whole earth shall stand before Him who maketh all things new, and serve him forever and ever! When all the haughty monarchs, who have sat on thrones and worn diadems below, shall fall before him and lay their crowns at his feet! A Pharaoh shall come, a Herod, an Alexander, a Cæsar—and he too, the tremendous Conqueror and captive, whose spirit, but as yesterday, ascended from the southern ocean, and left a world that still turns pale at his name—he, too, shall come, and humble his lion-heart before the offspring of David. David pursues the subject, and says, "His name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his wondrous name forever; and let the whole earth be filled with his glory. Amen and Amen." In the 86th Psalm, he says again, "all nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name."

Hear how the great evangelical prophet, Isaiah, preaches the gospel: "In this mountain," says he, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, full of marrow, of wines on the lees well refined;" and lest we might fear that all would not partake of this feast through ignorance or blindness of heart, the prophet adds in the next words, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory. And the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." O ye, who have gone about to comfort the distressed, to alleviate the sorrows of the poor, the sick, the widow and the fatheless, ye blest children of heaven, know that your God has undertaken your work, and that he will accomplish it.—And ye, whose days and nights are filled with horror and bitterness at the prospect of an eternity of suffering for some of your friends, O receive this divine assurance, and banish your fears: the Lord shall wipe away tears from all faces, for he hath spoken it.

There is something unusually grand in the prophecy, recorded in the 9th chapter of Isaiah: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever; the zeal of the Lord of hosts will perform this." There shall be no end to the increase of his government! Set the imaginary bounds where we please, they shall all be swept away; the spirit of the kingdom, like a mighty flood, shall break down every barrier, and flow to every nation, family and kindred of the earth. We may limit it, no matter to what part, but God will bring all our contracted schemes to nought. It is decreed in heaven that there shall be no end of its increase; and the zeal of the Lord of hosts will see that it is performed. Well might our Savior liken this government unto leaven, hidden in three measures of meal until the whole was leavened. The 53d chapter of Isaiah has been universally considered the most distinct and particular prophecy of our Savior, which is to be found: "He was wounded," says the prophet, "for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned, every one, to his own way, and the Lord hath laid on him the iniquity of us all." This, verily, is blessing all men in Christ. In the same chapter, the prophet, looking forward to the period when Christ shall have attained the object of all his sufferings, exclaims, "He shall see of the travail of his soul, and shall be satisfied." For what did this man of sorrows endure his travail of soul, his anguish of spirit? For the salvation of all. For this he gave himself a ransom; for this he tasted death; for this he bore the stripes. Thanks to God, he shall see it accomplished, and be satisfied. In the 35th chapter of Isaiah, we read, "And a highway shall be there, and a way, and it shall be called, The way of holiness; The unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Who are the ransomed of the Lord? St. Paul answers, that Christ gave himself a ransom for *all*. They shall return to Zion with songs of joy, and sorrow and sighing shall be no more. Thus shall God wipe away tears from all faces. Hear the oath of Jehovah, which is recorded in the 45th chapter of Isaiah: God says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me, every knee shall bow;" and to prevent all possible suspicions of this being an unwilling, an unsanctified act, he adds, "every tongue shall swear, surely shall say, In the Lord have I righteousness and strength."

The prophet Daniel says, "I saw in the night-visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." How well this corresponds with the gospel preached to the fathers, "In Christ, shall all the nations, families and kindreds of the earth be blessed!" Micah alludes to this ancient promise in his 7th chapter, where he says, "He will turn again; he will have compassion on us; he will subdue our iniquities; and thou will cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers, from the days of old."

(*To be continued.*)

COMMUNICATIONS.

FOR THE CHRISTIAN MESSENGER.

DEVOTION.

Devotion, let it appear in whatever form it may, is always lovely; whether in the "house sacred to prayer," or in the silent closet, retired from all save the eye of theOmnipotent, who delights in the grateful homage of his obedient children. Devotion, true devotion, is not confined to time or place; it is the overflowing of a generous heart, and though the lips may utter no sound, and the form assume no change, can be yielded in all its ardor, and purity, from the deep sanctuary of a glowing heart.

It is of importance to ourselves as christians, that we should cherish devotional feelings, and exercises; and much as we may be averse to any display of religion where proper feelings do not exist, yet any form which tends to keep up the *spirit* of pure religion must be serviceable; and I know of nothing more calculated to raise and exalt our affections, to purify our hearts, or enable us to bear with fortitude the severe dispensations sometimes allotted us, than frequent communion with our Maker.

Prayer never assumes a form more transcendently lovely, than in the unostentatious duty of family worship. Though seriously persuaded of the utility of the members of a family uniting together to praise and adore the giver of all good; yet, I enjoyed in a peculiar degree this privilege sacred to piety and happiness, while spending a few days with an old and particular friend, at the village of ——. I arrived just before sunset, and was received with the most cordial welcome. My friend had been such from infancy; we had grown up together, and in an unbounded degree had tasted the pure delights, which flow from free ingenuous friendship, and the interchange of refined sentiments. I had

seen her but once since her marriage, and then, only for a short time in the presence of her husband. She whispered me at parting—"believe me, my friend, I enjoy a greater share of happiness than often falls to the lot of mortals. All that I dreamed of domestic bliss—or that we have so frequently sketched together, with 'fancy's pencil,' has been realized; but come and see us, you will find Mr. —— prepared to esteem you, and my affection you have long known; do come and partake of our happiness." A variety of circumstances had prevented me from hitherto complying with their frequent solicitations to visit them.

I found my friend surrounded by an interesting family of four children, looking intelligent and happy. I rejoiced in the domestic comforts my friend enjoyed, and as we heard the gentle knock and well-known scrape at the hall door, of the happy husband and father, I felt the thrill which heightened the glow on my friend's cheek, pervade my own breast—and I rose to receive him with sentiments nearly similar to those I experienced for his amiable companion.

The husband of my friend, was possessed of a cultivated and liberal mind, and a heart overflowing with the "milk of human kindness;" and above all, of a piety so fervent and exalted, as raised him high in the scale of intellectual worth. The evening was spent in talking over by-gone scenes, and the many changes which had taken place in my destiny since our separation. Previous to our retiring for the night, my friend placed the Bible on a small table before her husband, from which he read a part of our Lord's Sermon on the Mount, and made some impressive and appropriate remarks on this divine portion of Scripture; after closing the sacred volume, he read the beautiful little hymn beginning,

"How tedious and tasteless the hours,"

which all joined in singing, apparently both with the spirit and understanding. This was followed by a prayer, expressed in such eloquent and glowing language, as penetrated my heart with gratitude for the blessing of this interview, and I retired to my chamber more deeply convinced of the importance and privilege of family worship, and more than ever impressed with the "beauty of holiness." S. A. M.

FOR THE CHRISTIAN MESSENGER.

Messrs. Editors—The *great point* upon which you, and those who believe with you, differ from nearly all other sects and denominations of christians, particularly the self-styled orthodox, seems to be the *truth* or *fallacy* of the doctrine of *endless misery*. This they believe, and this you reject. And the question, which is right? becomes to both you and your opposers, and indeed, to all our race, an interesting and important one.

Permit me therefore to suggest an easy, and to my mind, a *conclusive* mode of ending all controversy upon this subject, and putting the question at rest.

All sects and denominations of christians, with whose faith and sentiments I have any acquaintance, maintain the truth of the two following propositions:

1st. God is a *good* being, and has a benevolent design in all he does.

2d. Endless misery inflicted on any being, is the act of God; in as much as even the *devil himself* is as destitute of inherent or independent power, as any other created being: and therefore whatever power or agency he may be supposed to exercise in bringing about such misery, is a delegated power and agency only—and for which he is dependent on *Him*, with whom all power is inherent and underived; and from whom it proceeds.

These two propositions being conceded: the question arises; what good can result to any being in the universe of God, by the infliction of *endless misery* on such or any other being?

If any being can be benefitted by suffering it *himself;* a *good God* will not withhold it. And if it cannot benefit the sufferer, a *good God* will not inflict it; in as much as every act of his, proceeds from that benevolence of design, which is an admitted characteristic of all he does.

The reasoning here used, it is readily confessed, does not reach the case of him, who is made to suffer *endlessly*, for the benefit, or to gratify the *hellish* malignity, of another. Such suffering, for such purpose, however it might correspond with the character of a supposed *devil*, can never proceed from a *good* being, having a benevolent design in all he does; independent of the apparent and palpable injustice involved in such suffering.

The only ground in fact, upon which I have ever heard the conclusiveness of the above argument questioned, is this:

That the *glory of God** is *promoted* by the *endless suffering* of a *certain portion*,† or *some part*‡ of the human race.

To test the soundness of this objection, I have generally admitted, for the sake of the argument, the truth of the proposition: and then I say, that such *promotion* of the *glory of God*, must be more or less extensive, in proportion as such suffering is more or less *universal*. That it may receive its *maximum* of *promotion*, therefore, the *whole human family must be endlessly miserable*. And this conclusion, proving the doctrine of *Universal Damnation*, which places the preacher and hearer on the same footing, and involves both in the same fate, is probably the reason why the doctrine has not, ere this, been inculcated as the truth of God. Almost every thing else has been preached for *gospel truth;* but *this*, proving *too much*, is therefore, on reflection, rejected even by that portion of its advocates, who are yet so far strangers to the beauties of orthodoxy, as to use the reason with which God has endowed and blessed them. Reflector.

FOR THE CHRISTIAN MESSENGER.

QUESTIONS TO LIMITARIANS.

1st. If men are punished in another mode of being for their enmity towards God in this, and that punishment consists in being enemies to God, where will they receive their punishment for their enmity towards God there? If the answer be, that their enmity is its own tormentor, then I ask,

2dly. If sin punishes itself in another world, why not apply the same rule to sin, and its punishment, in this world? M. W R.

"Provide neither gold, nor silver, nor brass in your purses."

The following item is copied from a "Summary Statistical Report of the Presbyterian Church in the United States of America, for June 1st, 1831," published in the Philadelphian. The stated Clerk of the General Assembly, Rev. Ezra Stiles Ely, after enumerating the number of Synods, Presbyteries, churches, &c. and the number admitted to communion from April 1st, 1830, to April 1st, 1831, thus proceeds:

"The collection of funds reported for the same year, amount to 47,501 dolls. 70 cents for domestic and foreign missions; 3,000 dolls. to defray the expense of the Commissioners to the last Assembly, whose joint travel to and from Philadelphia was very near to 10,000 miles; 16,884 dolls. 39 cents for the use of different Theological Seminaries; 33,317 dolls. 14 cents to education purposes, and 218 dolls. 54 cents for the *contingent* expenses of the General Assembly. The total of these collections is 101,892 dolls. 16 cents. The grand total of charitable contributions reported, is less this year than the preceding year, by $82,490 68 cts."

Appended to the Report in full, the editors of the American Manufacturer, published at Pittsburgh, Pa. have the following remarks.

"But we would direct in a more particular manner, the attention of our readers to the money matters, contained in the foregoing 'statistical summary.' It will be seen that a *few* of their several societies, have collected to the amount of ONE HUNDRED and ONE THOUSAND, EIGHT HUNDRED and NINETY-TWO DOLLARS and sixteen cents!! In this calculation the Bible, Tract, and many other societies, of a very profitable character, are not included. If the aggregate amount of the incomes of ALL their institutions were annexed, the sum would astonish the public. This is, however, *prudently* omitted!

It is stated in the foregoing, and the symptom is favorable, that in the above few branches of their 'establishment,' as our correspondent is pleased to call it, the receipts of the year therein mentioned, fall short of those of the preceding year to the amount of eighty-two thousand, four hundred and ninety dollars! and sixty-eight cents. Agreeably to this official statement, the receipts of the preceding year amounted to one hundred and eighty-four thousand, three hundred and eighty-two dollars, and eighty-four cents. This is a round sum of money, and this is but a few *items* in their accounts with society. Now we should like to know whether there has been an *equivalent* in any shape or form returned for this money?

We learn from the 'Presbyterian,' of Nov. 30th, 1831, (published at Philadelphia,) that the current expense of the Tract Society belonging to this Church, for six months, i. e. from the first of May to the first of November last, amounted to twenty-seven thousand, three hundred and ten dollars and four cents. Let the reader add this to the above sum, and (if he can find the report) superadd the income of the Bible Society to the same, and he will find that this 'establishment' has received sums of money from a credulous people, which must astonish the most unthinking member of the community. And for *what* purposes?"

For what purposes! why to be sure, to save mankind from the *fury of a wrathful God*, and the *torments of an endless hell!!* Notwithstanding the enormous sums already drawn from individuals, in almost every circumstance and situation of life, by these benevolent persons, they are unwearied in their demands for MORE.—*Give! give!* is the continual cry, and what is passing strange, they would require *all* to spend 7 days of the week, from daylight in the morning 'till 12 o'clock at night, in the services of the sanctuary, without the least opportunity of even procuring the means, to satisfy their insatiable demands. Verily their tasks are not unlike those of Pharaoh, imposed on the children of Israel. "Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?" P.

* A phrase which means *any thing* or *nothing*, as best suits the purpose of him who uses it. As generally used, it is certainly a *cant phrase*, having no *fixed* or *definite meaning*.

† *Calvinism.*

‡ *Arminianism.*

TO READERS.

We commence this week a very able discourse delivered in the Universalist Church, Roxbury, Massachusetts, some years since, by Br. Hosea Ballou, 2d. Its extreme length prevents our completing it this week. The conclusion will be given in our next. Although it has been sometime before the public in Pamphlet form, few of our readers have probably seen it, and to those who have, its peculiar interest will doubtless be a sufficient excuse for preserving it in our columns. P.

FROM THE SENTINEL AND STAR.

"Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Luke xiv, 28, 29, 30.

It is, we believe, admitted, at least by all professing Christians, that God had a design in all his works. But that he is *able* to accomplish his designs, is a question much doubted by many, if we may judge of their opinions by their language, (and we have no other criterion.) He, like the man alluded to in the text, had power to design—to lay a foundation, but neglected to count the cost, to see whether he had sufficient power to finish, or effect his designs.

It appears to us, from various considerations, that it was the intention of Almighty God, when he brought man into existence, to make him as happy as the nature he had given him would admit. This our Arminian brethren will accede to. Our Calvinistic friends will, however, object to this view of the subject. They believe, or at least their standard of faith declares, that "God predestinated some men and angels unto everlasting life; and foreordained others unto everlasting death;" consequently his design was, that a certain definite number, (the elect only,) should enjoy endless felicity, and that the rest should experience the most excruciating tortures, world without end. In view of this fundamental point of Presbyterian theology, we cannot refrain from asking the following questions:—Why so much solicitude for those who, secured by an irrevocable decree of Omnipotence, cannot miss heaven?—and why so much exertion to obtain *money*, in order to save those that God has, millions of ages previous to bringing them into existence, determined to damn in an endless hell? You must either say that God will not fulfil his decree, and save a definite number, and damn the rest; or that you have some object in view other than the "good of souls." But, we will examine, for a moment, the doctrine of our Arminian brethren, and see whether their views are not equally inconsistent with what the scriptures teach concerning God.

If, as our last named brethren declare, our heavenly Father designed the happiness of all his rational creatures, how is it possible that a contrary result can be expected? Yet we are told, it is in the power of man to counteract the purposes of Jehovah, notwithstanding he hath said, "My counsel shall stand, and I will do all my pleasure." Notwithstanding he hath said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength," many, very many, who profess to trust in the veracity of God's word, doubt the fulfilment of his promises, although confirmed by an oath!!!—he has laid the foundation, but is not able to finish the superstructure!!!—the cost has not been counted, his means prove insufficient—and his designs are frustrated!!! Again—In accordance with his never failing word, in due time he sent his beloved son into the world to perform his will—and what was this will, as declared in the New Testament? Let Jesus himself define it. "The Father hath given *all* things into my hands"—"My meat is to do the will of him that sent me and to FINISH his work." "All that the Father giveth me SHALL come to me; and him that cometh to me I will IN NO WISE cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. *And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but raise it up at the last day.*" (John vi, 37, 38, 39.) Yet, in the face of all these promises and declarations from the fountain of eternal truth, doubt exists: "If," yes, if, say they, "man will do his part, God will perform his," and thus, without a union of exertion between an omnipotent God and impotent man, that salvation designed, decreed, promised, and confirmed, by the oath of Jehovah, cannot, or at any rate, will not, be accomplished!!! Had this been the opinion of Jesus Christ, is it rational to suppose that he would have used the words of our text, to exhibit the weakness and folly of that man, who should begin a work, without first ascertaining to a certainty, his ability to complete it, when he himself agreeably to the Arminian system, had commenced a momentous undertaking, which *he* was unable to finish?

O ye of little faith! doubt no longer the power of your Heavenly Father, through a mediator, to take away your sins, and render you happy in his love.—Do not again say, he has designed the ultimate felicity of the human family, and yet is unable to accomplish it! Do not say that Jesus Christ came into the world to reconcile it to God, and that he will fail to effect it—in the words of our text, that "he began to build, and was not able to finish"—lest all that behold it begin to mock" at his pretensions, and laugh at your inconsistency. Brethren awake—let delusion no longer triumph over you—give no longer occasion for unbelievers to "mock;" put your trust in God, and doubt no longer, that "what he hath promised he is also able to perform," and the Lord will give you light, and life and joy: Then you can say, with the utmost satisfaction, as did the learned and eloquent apostle of the Gentiles, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." T.

FROM THE CHRISTIAN INTELLIGENCER.

PARENTAL DUTIES.

The responsibility resting upon parents is a great and serious one. To their charge are committed young intelligences whose future attainments and characters are to be essentially determined by the treatment they receive in early life. How vast and important then is the duty which parents owe to their offspring! Like clay in the hands of the potter, by judicious treatment and a proper cultivation, they may be made vessels of honor; or by improper management or neglect, they may become useless—nay pestilent members of society, bringing down, at length, the gray hairs of their parents with sorrow to the grave. "Train up a child," says Solomon, "in the way he should go, and when he is old he will not depart from it." The converse of this, is also true.

We fear there are few parents who realize the extent of the responsibilities which rest upon them; and fewer still who are suitably qualified to "bring up their children in the nurture and admonition of the Lord." It seems to us that too little attention is given by heads of families to this subject—too little effort made to acquaint themselves with the best methods of discharging the duty which they owe to their offspring. Just coming into life, with every thing new around them, they are capable of receiving any impression—for weal or for wo—which is given them. To their parents they naturally look for instruction and for example. What they teach, they receive as true; what they do, they regard as the highest sanction for their own course of conduct. Innocent and confiding, they look to their natural guardians for the supply of their mental as well as bodily wants. Every step is noticed, every word watched, every look interpreted. With minds forever active, they are constantly receiving impressions which will influence them through life. Under such circumstances, circumspection on the part of parents is of very great importance. Nothing should escape them which may make a false or an injurious impression upon the mind. No passion should be betrayed, which we would be unwilling to see cherished, in the juvenile bosom. No example, either of language or actions, should be set, the imitation of which we should reprobate in youth. Patience—constant, unwearied patience, too, is indispensable in the parental character. Peevishness and fretfulness are fatal to the dispositions of children. Forbearance, also, and a spirit of kindness should manifest itself on all occasions. Paul, though he had no children himself, was well aware of an important parental duty, when he said "Parents, *provoke not your children to wrath.*" Obstinate and perverse dispositions may require the rod, but in ninety-nine cases out of a hundred more may be effected by tenderness and affection, combined with firmness, than by threatenings and the lash.

Whether children are naturally constituted with dispositions and capacities essentially different, or whether the subsequent difference which appears, is owing, to very early impressions—the causes of which were unnoticed by parents—are questions which we shall not attempt to debate in this place. But of this we are satisfied; that the dispositions of more children are rendered perverse and untractable through the misconduct of parents, than are made so by any law of nature. We never knew a family, where scolding and whipping were the order of the day, which enjoyed much mutual confidence, respect, or affection. On the contrary, those will be found the most happy, obedient and promising, where the law of kindness hangs from the lips of parents. We would not commend an excessive indulgence. This is an error as fatal as excessive severity. Parents need firmness in enforcing their rules. These—when considerately settled, must be as the law of the Medes and Persians which altereth not. "Parental lies"—things which are accounted quite pardonable and perhaps witty—never should be countenanced. However trifling the subject of it may be, an untruth uttered by a parent—a threat unfulfilled—a promise not redeemed—is a direct encouragement to a course of equivocation and falsehood in the child. In every thing parents should study to keep truth, simple, intelligible truth on their side.

These remarks might be extended to a great length. We choose not, however, to weary the reader with a long article. What we have said is on a subject which deserves the attention of every parent. *If your child is not what you would have it to be, instead of accounting for the evil by charging it to Adam or to an inherent obstinacy—charge the whole sum of it to yourself, and set about a different course of example and of discipline.* This is a strong remark; but we insist upon it there is more justice in it than some may be willing to allow.

We cannot conclude this article without remarking that the *chief* duties of the nursery devolve upon mothers. From the necessities of the case, these are continually with the younger members of the household; and from them all the earliest and most lasting impressions are received. When we realize how important it is that mothers should be qualified for their sacred charge, we cannot but perceive the necessity of female education. And yet, how few are there, that enter the wedded state, who are qualified, either by their habits or attainments, to lay the foundation for greatness and excellence in a future generation! Scarcely ever was there a great or an eminently good man, who could not boast of an intelligent and sagacious mother. And few arrive to any enviable distinction, whose juvenile years were debased by ignorant and profligate parents.

CHRISTIAN MESSENGER.

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PUBLIC WORSHIP.

Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is. Heb. x, 24, 25.

The duty of public worship, we think, is here clearly implied. The Apostle speaks of "the assembling of ourselves together," as a subject of general notoriety and common practice, and plainly censures some, whose custom it was to neglect these meetings. How often and when these assemblies were held may easily be learned from a reference to Acts xx, 7—"And upon the first *day* of the week when the disciples came together to break bread," &c.—where it seems to us evident that this *coming together on the first day of the week*, is spoken of as a common custom among the disciples.

A probable reason, why christians are not more imperiously commanded, or more frequently exhorted to assemble themselves for public worship, may be found in the fact, that christianity was first taught exclusively among Jews, and afterwards among Gentiles, more or less acquainted, in almost every instance during the apostolic age, with Jewish customs and worship. It was unnecessary, therefore, to urge upon them a duty, which they already understood, and were, in most cases, willing and even anxious to perform. The mention made of it, was, of course, rather incidental than direct, and rather for the purpose of reproving remissness than to enjoin a duty previously unknown or misunderstood. Sufficient, however, is said to convince every one, we think, that it was a common custom among the primitive christians, and that it was regarded by the apostles as an important duty, to assemble on the first day of the week for religious instruction and worship.

But waving altogether the consideration of apostolic injunction and practice, it would seem that no one can doubt the importance of the duty of public worship. We do not deny that a studious and devoted christian *may* learn from his Bible alone the necessary doctrines, and be incited to a performance of the several requirements of the christian life. And yet no one would feel more deeply the loss of communion with his fellow men and of instruction in the house of God. The question is, however, whether it is probable he would attain, by his own unaided exertions, the same degree of christian excellence—whether he would "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" to an equal extent, deprived of the advantages of public instruction and worship, as he would while enjoying them. And here, we believe, there would be but one answer. Houses of public worship are our schools of christianity, more or less valuable according to the ability or aptness of the instructor to teach, but all far better than no schools at all. And he, who habitually neglects to attend them, has as fair a prospect of becoming a well instructed and hearty christian, as the boy, who neglects his school, has of becoming a learned man.

The subject is of great importance, and will be resumed at another time, for we fear that too many professed christians of the present day, like those mentioned with undissembled disapprobation by the apostle, *forsake the assembling of themselves together*. S.

SCRIPTURE EXPLANATON.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. Matt. x, 34—36.

This language appears to contradict the whole tenor of the sacred scriptures. For no one can have read them with half the attention they deserve, without being satisfied that the object of Christ's coming was to improve the character and increase the happiness of mankind—to establish a kingdom of PEACE, and extend it far and wide over the earth. How then could he say, as in the passage we have quoted above, "I came not to send peace, but a sword?"

In answer to this question, let it be first remembered, that the whole chapter, from which the passage is taken, was addressed to the apostles prior to sending them forth to preach, saying, "The kingdom of God is at hand." In it, he gave them a lively picture of the dangers to which their mission would expose them, and of the personal sacrifices they would probably be called to make, in the performance of the duties his cause would require at their hands. With an honesty altogether inconsistent with the character of a deceiver, he frankly assured them, that if any of the attachments of kindred, if any of the blandishments of life, had a stronger hold on their hearts than their love to him, they were unworthy of him, and could not be his disciples. Indeed, if they were not willing to take up the cross [a figure implying their readiness to suffer the most ignominious death for his sake] and follow after him, they were unfit to be his apostles. Such were the rigorous conditions on which the first teachers of the Gospel entered upon their labors.

Let it be remembered, in the second place, that the apostles met, during their ministry, all the difficulties, and were exposed to all the sufferings, which they had reason to expect from the early instructions of their Master. They were despised, and hated, and persecuted. The religion they taught was unpopular—it was heresy. It opposed the hypocrisy of the priest and the prejudices of the people. Those who received it, became the objects of public odium, but those who preached it were exposed to tenfold trials. Their former friends, as well from offended pride as to preserve their popularity, very probably became their bitterest enemies.

Let it be remembered, in the third place, that the apostles and primitive christians, who alone were influenced by the doctrines of Jesus, were as lambs among wolves. Christ did not send out a horde of followers to assault the persons or property of their fellow men. They went not to invade the domestic tranquillity of their neighbors. It was their duty at first to preach, saying, "The kingdom of heaven is at hand," and afterwards to declare *peace* to them that were far off, and to them that were nigh, and to make known "the unsearchable riches of Christ."

To understand the passage then, in perfect harmony with the whole tenor of the scriptures, it is only necessary to consider the difference between the ultimate object of an action and some of its immediate consequences. The object of Christ's religion was to diffuse *peace*, and peace only. Those, however, who promulgated or believed his gospel, were subject to hatred and persecution. That was an unhappy consequence, for which neither Christ nor his gospel was in fault. But how, it will still be asked, could our Savior say, "I came not to send peace, but a sword?" We reply. He spoke not of the ultimate object of his mission, but of its immediate consequences. He was foretelling those consequences, that his apostles might be prepared to meet them. Had he only mentioned the peace, that his religion was to confer, persecution would have disheartened his followers, and in the hour of his greatest need, they would have turned back to their and his own disgrace. It is frequently said a thing is done by an individual when he was only the unwilling cause. It is true had not Christ come, the sword could not have been sent—had his gospel not been preached or believed, persecution would not have arisen, and families been divided. In this manner only he came to send a sword. But that was in the hand of his enemies, while the olive of peace was in his own. S.

SPIRIT OF CHRISTIANITY.

He must know little of the real spirit of the religion of Jesus, who does not perceive that it is liberal and expansive—that it is fitted to enlighten, exalt, and adorn the human mind—to inspire the heart with the highest and purest principles of action—to modify, correct, and reform the moral feelings, and to prepare man for the honorable and just performance of all the various and diversified duties of domestic, and social, and civil life. It is impossible for us accurately to determine how far the influence of this religion is exerted in forming individual character, in this or any other christian country. And hence arises the presumption and folly of those, who having succeeded in throwing off the nominal restraint of religion, imagine themselves also free from its secret influence—an influence exerted perhaps in early life and now established by habit. It is extremely questionable, whether those, who have distinguished themselves in the cause of infidelity, and some of whom have been boasted by their associates as striking examples of purity of life and manners, would have possessed the same lofty and virtuous characters had they been from the cradle deprived of the moral influence, which an acquaintance with the volume of inspiration probably exerted, and had they been thrown on their own resources and compelled to have gathered their maxims of life from the meager and contradictory ethics of heathen Philosophers. Let us not be misunderstood, we do not say, that he who rejects christianity is necessarily a *bad* man or a worthless citizen. We believe there are many, who are surrounded by darkness and merged in doubts or absolute in-

fidelity, who still present us some noble examples of high and distinguished virtues. Yet we cannot but think with how much brighter and purer flame these same virtues might burn, were they fed and fostered by a well grounded faith in Revelation, and often rekindled at the altar of devotion. S.

FOR THE CHRISTIAN MESSENGER.

Messrs. EDITORS—I have recently subscribed for your "Messenger," believing that its design is to dispense truth and promote the religion of Christ. Though I was bred "after the straitest sect," a Presbyterian, I must confess that I do not *now* believe in the doctrine of endless misery: still I am not decidedly a Universalist, if I understand this doctrine correctly—Universalists give their credence to the bible as the word of God, yet they deny a future judgment. If the following texts do not prove that "God has appointed a day in which he will judge the world," I should be glad to learn their true meaning. John xii, 48. "He that rejecteth me and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." Acts xxiv, 25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Romans ii, 16, "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. xiv, 10, "For we shall all stand before the judgment seat of Christ." 2 Cor. v, 10, "For we must all appear before the judgment seat of Christ." To me the foregoing texts and similar ones that might be quoted seem to confirm the prevalent tenet of a future "general judgment." Q.

New-York, Dec. 21, 1831.

REMARKS.

1. He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day. John xii, 48.

The fact here stated is denied by no one who believes the Bible to be the word of God. He, however, who can find the doctrine of a future "general judgment" confirmed by this passage, it seems to us, must take some things for granted, to which the text does not even allude. The question, when is "the last day" here spoken of, is all important. No doubt by our correspondent, and the great body of limitarians, the answer would be thought easy. "The last day;" why, it is the day of judgment at the end of the world. But we might do well to prove this before we adopt it.

It is not to be doubted that the expression, "the last days," so common in the New Testament, signifies *the days of the Messiah*, or in other words, *the last days of the Jewish dispensation*. "God who at sundry times and in divers manners spake in time past unto the fathers by his prophets, hath in these LAST DAYS spoken unto us by his son." Heb. i, 1, 2. "And it shall come to pass in the LAST DAYS, saith God," &c. Acts ii, 17. This prophecy of Joel, Peter applied to his own times. See also 2d Tim iii, 1. and Jas. v, 3. Now if these last years of the Jewish dispensation were called THE LAST DAYS, as beyond all dispute they were, is it singular if the very end of that dispensation should be called the LAST DAY. In 2d Pet. iii, 3, we read, "knowing this first, that there shall come in the last days [literally in the last of the days,] scoffers," &c. Here it is evident that the apostle wished to be more particular in the statement of time than the usual expression, "last days," would allow, and by an examination of the whole chapter, it will be seen, that he was in an almost daily expectation of "the coming of the Lord." The phrase "the last time," is used by Peter, 1st Epistle i, 5, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Observe the language, "*ready* to be revealed in the *last time*," implying that it was at hand. John uses the phrase, "last hour," 1st Epis. ii, 18. "Little children, it is the last time, [hour,] and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Again we ask, if such expressions were used by the disciples of Jesus—if they were applied directly to the time then present, is it singular that Christ should speak of "the last day" in reference to the same time, or rather, to the close of that age or dispensation?

It is evident as language can make it, that Christ came in judgment at the end of the age in which he lived. See the xxiv. and xxv. chapters of Matthew. He foretold it himself, and his apostles were in constant and increasing expectation of it. Christians were often reminded of his "coming," his "appearing," &c. They were exhorted to be patient unto this coming, and to establish their hearts; they were assured that it was drawing nigh, and that the judge stood before the door, &c. From all these circumstances we are satisfied, that "the last day," spoken of in our text, was the end of the Jewish dispensation, when Christ appeared to establish his kingdom, and to execute judgment in the earth.

2. And as he reasoned of righteousness and temperance, and judgment to come, Felix trembled. Acts xxiv, 25.

This passage contains an expression, "judgments to come," which is supposed to teach a future general judgment. It is not our purpose to enter largely into the consideration of it, because the supposition is not sustained by any evidence. One remark might suffice on this subject. The word rendered *to come* is well known to signify *about to be*, implying that it is soon to take place. It would be utterly inapplicable to an event to transpire at the end of the world. The judgment of which Paul reasoned was evidently APPROACHING, AT HAND. What it was, we have not leisure at present to investigate. Nor is it important. It is by no means improbable, however, that it was the judgment we have before mentioned which was to take place at the end of that age or during that generation.

3. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. ii, 16.

For we shall all stand before the judgment seat of Christ. Rom. xiv, 10.

For we must all appear before the judgment seat of Christ. 2 Cor. v, 10.

We shall consider these passages together. And we beg our correspondent to read the whole verse from which the last quotation is taken, omitting the words in italic, which belong not to the original. "For we must all appear [be made manifest] before the judgment seat of Christ, that every one may receive the things in his body according to that which he hath done, whether good or bad." The passage properly read, becomes a proof that judgment is in this world, for all are "to receive the things *in their bodies* according to what they have done." The difficulty with our correspondent, we persume, arises from a neglect of the abundant proof the New Testament affords, that Christ has established his kingdom in the earth, and that he is now judging among the nations. The commencement of this kingdom and judgment was at the subversion of the Mosaic economy. Then was established the throne of Christ's glory and the judgment seat of the Son of man.

Perhaps we have not been explicit enough to give satisfaction. The subject is a wide one, and we have not had either time or limits to extend. We shall probably resume it at some future time, and for the present, in addition, barely refer our correspondent to Psalm xcvi, 9—13, inclusive, for a glorious prophecy relating to Christ's reign and judgment in the earth. S.

CONSISTENCY.

"We should as soon trust ourselves in the hands of an infatuated Catholic, as in the hands of an infuriated Protestant. A spirit which is incompatible with the spirit of the Gospel of Jesus Christ, is just as hostile to pure Christianity in the breast of a Protestant, as it is in the breast of a Roman Catholic, and give it the power it will do equally as much mischief.

We know it will be said that the Catholic Church has been a persecutor of the saints. And have not Protestants persecuted the saints also! Neither are we certain that any thing is wanting but the power, if we may judge from the spirit they manifest, to induce some Protestants to renew the scenes which have disgraced the annals of Protestant Christendom."

Reader, whence think you language like the above could proceed? who would dare hazard such insinuations? Surely, you will say, it must emanate from "*demagogues, petty politicians* or *timid religionists*"—some unprincipled heretic—an *infidel Universalist*, perhaps; for it "is too stale and sickening to command any serious attention." What shall we say—that thou art mistaken—this may seem uncourteous, but so it is—thou art, for once, *mistaken*—that is, if we can rely on the *professions* of others. We will tell you kind reader from whence it came—it is from the last Christian Advocate and Journal, even from the editorial remarks of Br. Bangs himself, on the course of the "Protestant," a religious periodical published in this city. We were incredulous ourselves, at first sight, and it was not until we had twice adjusted our spectacles, that we were fully satisfied we had read aright.

It will be recollected, in our commencement, we hinted, as we supposed with becoming deference, to the over-bearing, unchristian, proscriptive (and as we conceived *dangerous*,) spirit, quite too prevalent at the present day. We expressed apprehensions for the natural and legitimate results of such a state of things; and we did it in good faith too, pledging ourselves, according to our humble abilities, to expose their "baneful influence on society." We had scarcely paid our respects to patrons and the public, ere this same Br. Bangs was out upon us in the Advocate, with the very modest and charitable insinuation that we talked "much about the 'important crisis' as though our civil institutions were in danger," &c. for the mere purpose *of procuring patronage!*—see our 5th number. He could then use, also, this plain unequivocal language towards us—"we have not *one particle* of faith in the existence of the causes of danger it *pretends* to apprehend," and "we do not believe that the American nation have *any thing to fear* from the spread of orthodox christianity!"

Some four or five short weeks intervene, and this same individual, with admirable consistency, can hold the following language—"And have not Protestants persecuted the saints? *Neither are we certain that any thing is wanting but the* POWER, IF WE MAY JUDGE FROM THE SPIRIT THEY MANIFEST, to induce some Protestants to renew the scenes *which have disgraced Protestant christendom!*" Who these Protestants are, he does not say, but evidently from the occasion, it must mean Presbyterians, whom he doubtless abhors, *almost* as much as Universalists. The "boot," however, will sometimes, in spite of all we can do, "get on the other leg."

We presume Br. Bangs would wish "to save the nation" from *his* "apprehended catastrophe," by Methodism. We will not object much to this. We like their views well enough—*as far as they go*. We have many within our acquaintance, of his denomination, whom we highly esteem, and we really wish there were more in the world like them; but their sentiments are not quite comprehensive enough to suit our desires, and he will therefore excuse us for preferring our own *prescription* to his.

We do not wish to quarrel with Br. Bangs, neither would we condemn the language quoted at the commencement of this article: on the contrary we rejoice that *light* appears to be breaking in upon his mind---that he seems disposed to admit there is *some* ground of apprehension; but as observers of the times, we cannot but note the fickleness of man. What is *heresy* to-day, is genuine *orthodoxy* to-morrow!---what is sound principles in *our own dear selves*, is any thing but that, in *others!* Consistency is really a jewel to be prized beyond measure. P.

CORRESPONDENCE.

We cannot forbear giving the following extract, of a letter recently received from a respected friend in Livingston Co. this state. The writer will excuse us for the liberty we have taken in giving publicity to it, and accept our heart felt thanks for the interest he has taken in our welfare. The names now forwarded, make *nine*, which he has furnished us within a few weeks. Would our friends generally make similar exertions, we could soon go on our way with confidence and rejoicing. But we would not complain. We have much to be thankful for, in their interest generally. Our prospects are as favorable, thus far, as we could reasonably expect, under the discouraging circumstances in which our undertaking was commenced.—These were manifold; but we started in full view of them, with a determination to see whether a publication of the kind could not be sustained in this city. Much, it is true, is yet to be done, but every day's experience gives us confidence that we shall be supported in it. P.

"I have been so confined by business of late, that I have not been able to give that attention to your concerns that I could have wished. I forward you, however, four names, to whom you will direct the Messenger, with those previously sent. You can hardly realize to what a degree Clerical influence is extended in this county, and especially in this town; for in many instances, men that profess liberal principles, and indeed that mean to "contend earnestly for the faith once delivered to the saints," when requested to patronize a Liberal Periodical, make excuses similar to the following: "My wife belongs to the Church, and she would burn the house up, if I should take it;" or, "My wife is opposed to it, and it will make difficulty, and it is best to keep peace in the family, you know;" others, "I take one or two papers now, which is more than I can pay for, and moreover, *our people would not like it.*" So you see, by a little, what a great deal means. Some cry peace, when peace they never knew. Others, "love the praise of men, more than the praise of God," and thus, by their conduct, verify the declaration, that "no man can serve *two* Masters." But the *day* is breaking. With regard to compensation to Agents, if I can be of any service to you in your efforts for the propogation of the Gospel in its primitive purity, it will be my delight to do it, without any other recompense than that which naturally flows from it, except it may be Postage on letters containing names and remittances."

From a zealous friend in Green County, we have also just received a warm hearted letter, giving us four Subscribers, with the "prospect of several more in a few weeks." He observes, "The cause of Universalism is rapidly advancing in this section of country, to the dismay of our Partialist brethren."

A friend in Delaware writes as follows: "Great bitterness has been exhibited towards your doctrine in this section, but it is like the pebble dropped in still water. I see the ripple in Delaware, slowly coming on; its course is onward, and must in time prevail. I am viewed, by my neighbors, as the "speckled bird." Many borrow my papers, with a determination, not to be benefitted by reading, but to find a weak place to attack me. I have been *cannonaded, charged by foot, and horse, and hooks, and scaling-ladders*, these five and twenty years, but as yet, with no success on their part."

RELIGIOUS INQUIRER.

We perceive by the last number of this paper, that after the publication of six more numbers, (at the close of the volume,) it is the purpose of our venerable Br. Rayner to retire from its Editorial labors, and that it will thereafter be under the charge and direction of our worthy Br. Andrews. The paper has now reached nearly the close of the *tenth* volume, three of which have been under the care of Br. Rayner. We have been a constant and attentive reader of it since its commencement, and we can truly say we have never been more gratified with it, than since it has been under his direction. It has been an able advocate of the "common salvation," and fearless in its exposure of "spiritual wickedness in high places," and long may it continue its "Inquiries" in the cause of Truth, to the exposure of error, in all its windings. We are sorry that Br. Rayner finds it necessary to retire, not but what his editorial mantle will fall on worthy and able shoulders, but it is ever a source of regret to part with old and tried friends; and in his retirement from this portion of his labors, we heartily wish him all the consolations which a zealous and unwearied discharge of his duties is calculated to afford. To our Br. Andrews, we cannot better express our feelings, than that ample success may attend him. We had, it is true, partially flattered ourselves, he would, ere long, have sojourned in our own vicinity. Still, if his own individual interests, and that of the common cause, casts his lot in other sections, private wishes should give way, and we would sincerely bid him God speed in his new relations and duties. P.

MODERN REVIVALS.

"By their fruits ye shall know them."

The Gospel Anchor of the 31st ult. says, "Miss Elizabeth Rawdon, a young lady of 18 years of age, was taken from the fourth Presbyterian Church in Albany, in a state of insanity, during the late 'protracted' meeting. This is the third case of insanity, which has occurred in Albany, during the month of December."

DIED,

In this city, on the 27th ult. Mr. Asa Gage, aged 60 years.

On the 31st ult. Mr. Abraham S. Buswell, aged 31 years. During a long and painful sickness he was sustained by the cheering promises of his heavenly Father, and died in the full enjoyment of "the faith once delivered to saints," that finally "in the name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth, and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

On New Year's day, Frances E., daughter of Mr. John G. Murdock, aged 3 years.

We yield up the babe, dreary grave, to thy trust,
And leave it to mingle, the "dust with the dust;"
Assur'd its pure spirit on high will appear,
Where angels shall wish it "A Happy New Year."

In Dresden, Dec. 20th, Miss Lucy H. Stilphin, aged 22 years, of a pulmonary consumption. Indiscriminate panegyric, upon the memory of departed friends, is often deceptive and frequently disgusting; but the subject of this notice forms a prominent exception.

Blessed with a mind, unusually discriminating and brilliant, she had, though with limited means, acquired a respectable education. Her Bible taught her modesty and sobriety: still she was always cheerful and communicative. Her spotless purity; her ardent, yet unobtrusive piety, were the delight of her friends. As for enemies, she had none. But her many virtues could not arrest the stroke of the tyrant, *Death*. Although the cold clod of the valley covers her mortal remains, still we have not the least doubt, she is now with her God, singing the praises of redeeming love. For about four months, she had been confined to her room, and most of that time, to her bed. And though she suffered, at times, great bodily pain, she was never heard to murmur or complain. She saw her dissolution rapidly approaching, yet she was cheerful, resigned and happy. The king of terrors had no terrors for her.

Almost to the last moment of her earthly existence she was seldom without a bible in her hand. She read and meditated upon God's law day and night. She was asked by a friend a few days before her death, if she did not desire the instructions of some minister of the gospel. Her reply was sensible and worthy of remembrance. "No," said she, "my Bible is my instructor." She had settled in her mind, the affairs of eternity—and wished not to be disturbed. She wanted no minister to teach her religion. Her bible had taught her the heart cheering doctrine of Universal Salvation: had taught her the final restoration of every son and daughter of Adam to holiness and happiness. God was her friend. Christ was her Savior. Ministers, she knew, could not cure her body, nor save her soul. A short time before her death, being in great distress, she desired to be raised, and observed how hard it was to die; but soon becoming easier, she sang a hymn, and exclaimed, "How pleasant it is to die." She told her friends not to mourn for her, because, said she "I shall soon be in heaven." At one time, when she supposed she was dying, she desired those females around her to join her in singing a hymn, and they testify, that her voice was unusually loud, and beyond expression *angelic*. Her melody was that of the Heavenly hosts. Such was Miss Stilphin in health, and such was she in the appalling hour of death.

She has demonstrated that the doctrine of a *world's Salvation*, is good to die by. "Blessed are the dead who die in the Lord."—*Christ. Int.*

In Marlborough, Mass. Mrs. Ann Barnes, wife of Capt. Wm. Barnes, aged 34. Of the character of this excellent woman it is necessary to say but little; as the highest eulogium to her worth is deeply engraven in the remembrance of her virtues, on the hearts of her bereaved friends, and of the whole circle of her acquaintance. In amiableness of disposition, in the faithful discharge of the various duties of the social and domestic circle, Mrs. B. was equalled by few, and surpassed by none. As a wife, a mother, and a neighbor, her loss will be severely felt. Yet we trust that those who deplore her loss, will not "mourn as those who have no hope," but that they will find consolation in the rich promises of the glorious Gospel of the blessed God, which cheered and supported her in view of her approaching dissolution, that the time will come when there will be "no more death;" but when all who die in Adam shall be awakened to a blissful immortality, death be swallowed up in victory, and God be all in all.—*Trumpet.*

LETTERS AND REMITTANCES,

Received at this office, ending January 4th.

P. Master, Walton, N. Y.; M. W. R. Avon, N. Y.; I. S. K. Cow-Harbor, L. I.; P. Master, Randolph, Vt. $2; T. D. Esq. Smyrna, Del, $2; S. L. H. Cairo, N. Y. $6 for himself, F. P. O. and A. & T. C.; G. L. Long Ridge, $2, for W. M. S. Stamford, Conn.

Br. Hillyer will preach at Brooklyn, Sunday, the 8th of Jan.---at Newark, Sunday the 15th Jan. forenoon and afternoon, and at Camptown, in the evening.

FOR THE CHRISTIAN MESSENGER.

"For I know that my Redeemer liveth."
Job xix, 25.

Though sometimes when the day is o'er,
This buoyant heart seems light no more,
And tears are on these eyelids hung
That sadness from their fount hath wrung;
Not hopelessly my spirit grieves—
"I know that my Redeemer lives."

Though hopes, that fate had torn away,
Blighted and scatter'd round me lay,
Or droop'd expiring o'er the grave
Of friends I would have died to save:
There's one could bid those hopes revive,
For my Redeemer still would live.

Though fears that turn the heart to stone
Were freezing to my bosom gone;
By frenzy were my senses crost,
Or in the waves of madness lost—
There's one again could reason give,
For my Redeemer still would live.

When prostrate on the dying bed
And fading forms are round my head—
Though death and darkness wrap my frame,
This "vital spark of heavenly flame"
Will soar, ere earth my dust receives,
Where, glorious, my Redeemer lives.

C. M. S.

FOR THE CHRISTIAN MESSENGER.

THE CHRISTIAN CONQUERING HIS MURMURS.

Mysterious Power! why thou our foe?
Why place us grov'ling here below
Dependant on a breath;
And why that breath e'en grasp away,
And leave our tenements of clay
A prey to ghastly death!

Why doom thy creature, man, to pain!
Why not the cursed tempter chain,
That blasted beauteous Eve?
Ah, why not guard fair Paradise
With Gabriel's legions from the skies,
'Gainst him who did deceive?

But hush! blasphemous murmurs cease,
Be still my soul, be hush'd to peace—
'Gainst *God* dost thou reply?
What if to make his *power* known,
A moment on this earth we *groan?*
He yet will wipe each eye.

Father in heaven thy will be done—
Thou scourgest each accepted son,
E'en with the rod of love—
Our pangs on earth below the skies,
Will make us more thy goodness *prize*,
When we shall soar above.

How great soe'er the christian's woes,
The sacred volume plainly shows
More joy in heaven he hath;
Yea, greater joy, more glory far,
Shall saints receive who enter there
Through tribulation's path.

Then wait, my soul, the coming day.
Incarcerated yet in clay,
Shall feeble man rebel?
Great Power of powers teach all to know,
That high in heaven and here below,
Thou orderest all things well.

UNIVERSAL SUPPLICATIONIST.

Stamford, Conn.

ADVICE TO YOUNG MEN.

The following extract is from a series of Sermons by the Rev. H. C. Knight, lately published.

"The subject of Morals will ever claim your most earnest attention. Actions, to be right, must proceed from right motives. Such alone lead to a uniform and irreproachable life. Were all classes of the community sober and moral, hospitals and asylums would be almost emptied of their unhappy inmates. Innocence and modesty, sobriety and industry, are all attainable qualities. Towards yourselves and others, therefore, at all times, and in all places, be honest, temperate and chaste; walk steadily on in the path of duty, whithersoever that path may lead you. There neither is, nor can be, any middle course between right and wrong. Excel in every good word and work; be the pride and joy of heart to your parents; and blessings in the circles of your friends. Flee youthful lusts. Endeavor to be without spot or blemish. Ever have a sacred regard for virtue. Remember that evil habits, if not checked in youth, will grow with your growth and strengthen with your strength. The longer you act well, the greater will be your satisfaction; and soon you will do from choice what you at first did from duty. Venture upon nothing which you suspect may be wrong. The most prudent course is, if possible, to keep out of the reach of temptation. The road of error, both in morals and religion, is downward; and has but few stopping places. Very slight foibles, if indulged, will increase into faults; and faults, if uncorrected, will grow into crimes. Vices herd together, and tread upon each other's heels. Besides it is a fatal mistake, that any sinful indulgence of body or mind can produce more than a momentary pleasure. Happiness is to be found in no other road, but in the road of duty. Real respect or esteem cannot be bought by all the wealth of titled immorality. But the beauty which beams from moral worth will not be dimmed by time or fortune; the more known the more will it be admired; and the lapse of years which shades other beauty, will only give to this an increasing lustre. Then I conjure you, let go your hold of every vice, and cleave only to virtue. If you have formed any evil habits the first step is repentance; if this be sincere, reformation will follow.—Morality and religion are inseparably united. Remember that God's eye is always upon you. No solitude, no darkness, can screen you from his piercing scrutiny. He sees your deeds. He hears your thoughts. Every thing you ever did or said amiss is registered in the unchangeable records of his memory. Then be persuaded to shun every besetting sin. So shall you receive that greatest of all earthly blessings, an approving conscience—so shall your prize in this world be the voluntary homage of the wise and good. The purity of your morals will depend very much upon the choice you make of your companions. All have characters to acquire. A good character is due to yourself and to society. However desirable may be the common objects of our wishes, the only pearl of great price is at last an unsullied reputation. Good character is the never-failing friend, which is to go with us through the trials of this world, and for unborn ages hereafter. If you wish for success in any profession or occupation, good character is the best recommendation. If you value the respect of the wise and the virtuous, a pure character will alone retain it. Your individual prospects of future enjoyment will be in proportion to your present examples of rectitude in principle, and propriety in conduct. Guard then ever against the wounds of reputation, which are difficult to heal, and always leave a scar behind. No calamity can be so deplorable as the loss of virtue."

THE SEASON.

At no season of the year is a ramble better calculated to inspire the mind with suitable reflections than the present. Would we view a picture emblematical of our own frailty, go up among our pine-clad hills, and there with the beautiful white carpet so recently spread beneath out feet, take a survey of decaying nature. If we have a reflecting mind, we may draw from her faded scenery a moral lesson useful to us in after life. Behold the wide extended plain, so late enrobed with green, now enveloped in a snowy mantle, and the forest trees divested of their verdure, yielding their leafless boughs to the relentless blast.

'The withering north wind cuts and sears
The shivering landscape all around;
The boast of spring and summer's pride,
Lie blasted on the frozen ground.
Rustling, the leaves are rudely hurried by,
Or in dark eddies whirled; when from on high
The ruffian winds, as if in giant mirth,
Unseat the mountain pine and headlong dash
to earth.'

Mark the change that has come over the face of nature, which but a few days ago was arrayed in beauty. Flowers were springing beneath our feet—the stately tree waved its green branches in grandeur, and fragrance wafted on the summer breeze. Now a different prospect meets our view; desolation and decay are stamped on the vegetable kingdom. The grove resounds not with the melody of the feathered songsters carolling their hymns of praise; but our ears are saluted with the harsh and discordant notes of the keen north wind, as it sweeps in its fury through the snow mantled and leafless forest.

'The verdant heaven that late the woods o'erspread
And underneath a pensive twilight shed,
Is shrivelled all: dead the vine mantled bowers,
And withered in their bloom the beautiful young
flowers!
Mute, too, the voice of Joy! no tuneful bird
Amid the leafless forest now is heard;
Nor more may ploughboy's laugh the bosom cheer,
Nor in the velvet glade Love's whisper charm the
ear.'

Thus will our frail natures decay. Time is stealing on with steady tread, and the Winter of life is coming on apace. A few more rising and setting suns, and we shall have gone the way of all living. Alas! that

"All that's bright must fade,"

that all that is lovely must pass away, 'like the morning cloud and the early dew.'

Lynn Mirror.

INJURIES FROM FRIENDS.

Those who have their joys have also their griefs in proportion; and none extremely exalt or depress friends, but friends. The harsh things which come from the rest of the world, are received and repulsed with a spirit which every honest man bears about him, for his own vindication; but unkindness in words or action, among friends, affects us at the first instant in the inmost recesses of our souls. Indifferent people, if I may say so, can wound us only in the extraneous parts, maim us in our legs or arms, but the friend can make no pass but at the heart itself. On the other side, the most impotent assistance, the mere well wishes of a friend, give a man constancy and courage against the most prevailing force of all his enemies. It is here only he enjoys and suffers to the quick.

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